

A PHILOSOPHICAL BACKGROUND
FOR THE GUIDANCE MOVEMENT IN INDIA

by

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B. A., Mysore University, India, 1950
B. Ed., Osmania University, India, 1956

A MASTER'S REPORT

submitted in partial fulfillment of the
requirements for the degree

MASTER OF SCIENCE

Department of Education

KANSAS STATE UNIVERSITY
Manhattan, Kansas

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INTRODUCTION

As communities attempt to improve their educational programs individualized planning by pupils emerges as a necessary part of educational objectives. As the school curriculum expands, need for careful choices becomes more important. As adult society becomes more complex the need for information about the society becomes more acute. As teachers attempt to individualize instruction, the need for more and better information about pupils becomes more essential. As youngsters are encouraged to become more self-directive, their need for understanding themselves becomes evident. Consequently school administrators and teachers are concerned with the vital role of individualized planning activities of pupils. Planning activities are needed in realizing social and personal adjustment goals, as well as vocational adjustment goals.

A report of the Mysore Teacher's College, (India) Department of Extension Services explained vocational guidance as a process which helps the individual student appraise himself of his potentialities, abilities, and interests, choose a vocation in keeping with them, plan a course of action to realize the objectives, and finally make the transition from the school to the world of work; and, educational guidance as an assistance given to pupils in their choices and adjustments with relation to school curriculum, courses and their scholastic achievements (3).

Under the reorganization of the education system of India, as higher secondary and multi-purpose education schemes have been recognized as a better system, educational and vocational guidance assumed very important roles in the educational set-up. In the multi-purpose schools, diversified courses are offered under electives; the courses are college preparatory and also

preparatory for employment. So, pupils need guidance and help in their choices of electives and in their choices of careers. It is here that the guidance worker or the "Career Master" has to play an important and significant role.

Emphasizing the needs of guidance in schools, the Deputy Director of Instruction, Mysore State, India, in his inaugural address for a training course program for career masters, said that better suited jobs should have better suited men; India is progressing under the plans; job opportunities are increasing and job placement should be done after careful guidance (3).

In this direction, the Government of Mysore, India, has rightly thought of instituting short training courses to train interested and experienced teachers as guidance workers in the multi-purpose and the higher secondary schools. In course of time guidance and counseling would no doubt become a field of study in the training colleges.

Every scientific professional work has close kinship with the philosophical views. Philosophy gives a direction. The guidance worker in a school needs to have a philosophy for himself; needs to be oriented to the philosophy of the country and community in which he lives, philosophy of the past, and philosophy of the present.

In this report it is attempted to make an investigation of the present, an examination of the past and the things to come of the future of India with regards to her philosophy and culture, as a base for the guidance super-structure as well as the philosophy and practice of guidance in the United States as a direction for the guidance movement in India.

REVIEW OF INDIAN PHILOSOPHY AND CULTURE

Philosophical Background of India

"Lead kindly Light amid the encircling gloom
Lead thou me on;

The night is dark and I am far from home
Lead thou me on;

Keep thou my feet;
I do not ask to see the distant scene;

One step enough for me."

Thus spoke the Christian hymns. The teacher is the bearer of the "kindly light" for the children to lead them into the world of self-realization, self-direction, self-reliance, and for the optimum development of the potential self of the child.

Religion, philosophy, and education have helped humanity for ages through the long course of human evolution of civilization and culture and parents and teachers have given direction and guidance in life, and understanding the problems of life.

Religion reveals to mankind the "kingdom of God", "kingdom of Heaven" or what is known as "Brahman" in Hindu philosophy, which is in essence "supreme bliss", or the ultimate goal of mankind. Religion is a way of life on this earth as well as beyond.

Philosophy is an attempt to understand all that comes within the range of human experience. As Henderson (12, p. 3) explains, philosophy is a search for a comprehensive view of nature, an attempt at a universal explanation of the nature of things. She further says that the only philosophy worthy of acceptance is that which is built on the foundations laid by the

best thought and experience of the race. The philosophical ideals and beliefs of the race are actualized and realized, cultivated and developed through culture of the race.

Education is a process of understanding and experiencing philosophy, religion, and culture of the human race.

Characteristics of Indian Philosophy. Through the ages the Indian philosophical mind has probed deeply into many aspects of human experience and the external world. Spiritual motive predominated in life and in philosophy, conceiving man to be spiritual in nature interested primarily in his spiritual adventure, bringing about socio-spiritual reform in the country.

Practical application of philosophy to life is attempted with a close relation between theory and practice, doctrine and life. Pursuit of truth, the greatest adventure in the spiritual life, is meant to make men free from materialistic bondage, beginning from the tragic problems of life. The goal of Indian life has been not merely to know the ultimate truth, but to realize it and to live it. Buddha, a born wealthy prince gave up all his riches, earthly pleasures, wife and children, and family and friends only to realize the truth of the suffering humanity, and the way of its redemption. Jesus Christ suffered crucifixion for the sake of humanity. He was nailed to the cross. Mahatma Gandhi (23, p. 26) called him "Prince of Satyagrahis". A satyagrahi according to Mahatma Gandhi is the one who believes in the power of spirit, the power of truth, the power of love by which one can overcome the evil through self-suffering and self-sacrifice. Jesus taught the fatherhood of God and the brotherhood of man.

Mahatma Gandhi practiced what he believed and realized the truth of it. Truth, non-violence, and justice were the creed of his fight for the freedom of the country, and self-suffering and self-sacrifice were his weapons.

Thousands and thousands, led by him, courted arrests, suffered jail, received beatings, and many fell to English bullets, but still resisted and fought their mighty power by never spilling a drop of blood of the English! After winning freedom, the same English have been the best friends of the same Indian people with closer links than ever before. This was the satyagraha of Mahatma Gandhi (Soul-force) that sustained the spirit and power to fight as well as sustain love and friendship.

The Indian mind had its achievements in the fields of positive sciences apart from the spiritual, with its outstanding achievements in mathematical sciences such as algebra, astronomy and geometry, and in the application of these basic sciences to various phases of human activity. Zoology, botany, medicine, and related sciences have also been said to be prominent in Indian thought. But still it was felt from time immemorial that the inner spirit of man is the most significant clue to his reality and to that of the universe, more significant than the physical or the external (18).

As Radhakrishnan, a chief exponent of Indian philosophy of this age explained (24) Indian philosophy makes use of reason, but "intuition" is accepted as the only method through which the ultimate can be known; reason can demonstrate the truth, but cannot discover or reach the truth. The actual experience of the object is the way of intuition. Intuitive insight and wisdom of Buddha showed the path of his enlightenment and spiritual liberation.

The synthetic approach of Indian philosophy, "God is one but men call him by many names," is truly demonstrated by Mahatma Gandhi in all his thoughts and actions.(10). India has been the home of many religions. Hinduism, Islam, and Christianity have been the major religions contributing to the thoughts of Indian philosophy and culture since ages past. Each individual exercises full freedom to preach and practice his own religion. India does

not recognize or identify any particular religion as the "State Religion." Secularism as against theocracy is the creed of Indian national life.

"What one sows one must reap," explained Radhakrishnan as the basic tenet of Indian philosophy with all its implications both here and hereafter in the life of the human being (24). No man can escape the results of his bad deeds as well as may not miss enjoyment of the fruits of his good deeds. Many may have to take many births to attain perfection and salvation which is "nirvana", as Buddha called it. The Hindu scriptures enunciated the following as the goals of life for humanity, around which values of Indian culture center:

1. Righteousness or obedience to the moral law (Dharma).
2. Wealth or material welfare (Artha), which is satisfaction of needs of power and property.
3. Pleasure (Kama), which is satisfaction of bodily needs.
4. Emancipation (Moksha), which is the satisfaction of needs of oneness with the universe.

The above four goals of life are the four-fold value order or hierarchy which rests on the understanding that the human personality has many needs as explained above.

The Hindu scriptures speak of the different stages into which man's life is divided and certain duties assigned to each of these stages as explained by Radhakrishnan (24, p. 28):

1. Brahmacharya or student life: the student period of life acquiring knowledge, developing self-discipline, self-control and continence.
2. Grihstha or householder and man of the world: duties are to marry and raise family, engage an occupation, and contribute to the welfare of the community through his family.
3. Vanaprastha or retired life: having attained a certain poise and objectivity, to devote himself to public work without the selfish desire to profit by it.
4. Recluse: living a life largely cut off from the world's

activities, Sanyasa or a life of renunciation.

Thus a combination of both accepting and rejecting life in its fullness is found in the goals of life prescribed.

Indian ethics holds that the highest contribution which an Indian can make to society is by fulfilling one's "Dharma" or the duty of one's stage and station in life. The best contribution to a nation from a student, for example, is attainment of the highest scholarship or skill.

Dharma is supposed to prevail as a code of moral and spiritual law throughout life, guiding man's thoughts and actions. These principles are eternal and true for ever as much as scorching and chilling are the inherent characteristics of fire and water, and cannot be divorced from them, and are therefore their respective dharmas (32). Thus dharma is not a concept liable to variation. The dharma for the regulation of the human behavior is enunciated in the Vedas, the earliest Hindu scripture.

The Ancient Hindu Scriptures. Concerning the earliest Indian records, Pandit Jawaharlal Nehru, the great Indian historian, and the present prime minister of India has almost made a discovery of their truth and significance to the present day life of the Indian in his book "The Discovery of India."

The Vedas are supposed to be the earliest records of Indian culture, dating back to about 2000 B. C. Max Muller, a great western writer on philosophies called them "the first word spoken by the Aryan man" (18, p. 66). The Vedas are a collection of the existing knowledge of that period in the form of hymns, prayers, rituals, and magnificent poetry in which the beginnings of the conception of God, principles and practices of life are described. They said, that people should indulge in right action with all their strength and energy according to the code of conduct and principles with respect to different stages of life and different goals of each stage.

Later, about 800 B. C., the age of Upanishads began ushering in an era and spirit of enquiry of mental adventure, of a passion for finding out the truth about things, with an element of scientific spirit, though not much in the sense of objective methods of modern science, but with emphasis essentially on self-realization. Individual perfection was the main goal of the ideals of Upanishads which stated "there is nothing higher than the person" (18, p. 73). The authors of Upanishads were passionately attached to the idea of freedom. According to them the universe rose in freedom, rested in freedom, and melted away into freedom (18, p. 74).

Closely following the development of scientific enquiry a materialistic philosophy gained ground by attacking authority and all vested interest in thought, religion, and theology, pronouncing that belief must be free. We find the rebellion of the mind of man against authority.

Out of turmoil a systematic philosophy based on close reasoning and argument began to appear in many garbs, like Jainism, Buddhism, and reformed Hinduism. Epics were written, such as Ramayana, Mahabharata, and Bhagawadgit dating back to antiquity but still a living force in the life of the Indian people. These contain many myths and stories like the Arabian Nights, the Greek mythological tales, and stories like Joan of Arc, Alice in Wonderland, Sherlock Holmes, King Arthur and his Knights and so on. Most of the stories of Ramayana and Mahabharata are heroic in conception and teach adherence to truth and the pledged word, whatever the consequences; faithfulness unto death; courage, good works, and sacrifice for the common good. Thus an amalgam of fact and myth became an imagined history, a living element in the lives of men and women, ever pulling them up from the drudgery and ugliness of their everyday existence to higher realms, ever pointing towards the path of endeavor and right living, even though the ideal might be far and difficult

to reach.

The Bhagawadgita is a call to action to meet the obligations and duties in life, but always keeping in view the spiritual background and the larger purpose of the universe. Inaction is condemned in the Bhagawadgita and action and life have to be in accordance with the highest ideals of the age, the Yugadharma.

The Indian Value Themes

Certain value themes of the Indian society are discussed by Thirtha, in his unpublished Ph. D. dissertation, which appropriately serve as the base line for the determination of the philosophy of guidance (36).

Religious - Spiritual Values. To begin with, religious - spiritual values promote the values of intuition rather than intellect; values of the superiority of inward realization to outward experience; materialism has merely an instrumental value more than valued by itself; life is reinforced by custom and discipline.

Tolerance in religious and secular life, unity in diversity, self-determination, restricted individualism, freedom of the individual without causing harm to life - man, plants, and animals - self-restraint valued more than self-indulgence, life to be lived in different stages with different value patterns for each stage, trusteeship, joint ownership and joint responsibility and co-operation, non-attachment (a value of disinterestedness in results), conformity to group standards, duties valued more than rights, and peace in society to be the highest value. Such values are to govern the life of the individual, life of the community, and of the nation. These values are the heritage preserved, valued and transmitted from generation to generation

in the evolution of Indian culture and civilization.

Traditions, values, and mores change in every society from time to time, from age to age, due to the influence of an contact with other cultures and civilizations. Assimilations and accomodations according to the exigencies of the situation take place within the culture as well as between the cultures.

The heritage of these views, forms, and valuations taking the form of sanctified tradition has helped the transmission of culture and thus has insured the continuity of civilization. The sacred scriptures like the Vedas, Upanishads, the Bhagavad-Gita, as well as the scriptures of other religions make the life of the spirit real even to those who are not capable of insight. These values and traditions built-up "living traditions" called "Aacharas" (ritualistic social practices) which moulded each generation in a particular cast, giving individuality to every cultural group.

Throughout the history of India the leaders of thought and practice have been busy experimenting with new forms developing new ideas to suit new conditions.

The first impulse of change came when the Vedic Aryans came into contact with the native tribes. Then similar impulses contributed to the protestant movements of Jainism and Buddhism. The reform movements of Swami Ramananda, Chaitanya Kabir, and Nanak show the stimulus of Islam. The Brahmo Samaj and the Arya Samaj are the outcomes of the contact with the western influences. Thus a "kind of dream of unity" occupied the mind of India since the dawn of civilization. Nehru wrote that this kind of unity was not conceived as imposed from outside, but was something deeper and within its fold with the widest tolerance of belief that was practiced and every variety acknowledged and even encouraged (18).

Values in Educational Programs. After discussing the philosophical background of India and some of the religious, spiritual, and social values, it may be quite helpful to discuss the values in the modern educational programs of the country.

In considering these values as themes for educational ideals, valuational elements from other cultures are also taken and incorporated into the Indian values and thus modified to varying degrees of intensity and significance. The values enumerated here are based on the discussions of the value themes that Thirtha made in his unpublished doctoral dissertation.

Nationalism. Every child is taught to contribute to patriotism. The oneness of the culture and the country of India are instilled in every child; endeavor to elevate India's prestige and power; development of a citizenary with sole allegiance to nation in preference to region or province; national needs are taken ahead of community needs as societal needs are taken in preference to individual needs.

Livelihood. Every boy or girl is to be capable of earning his or her own livelihood out of her own capacity after completing certain stage of education. There is need for accepting responsibility for various traditional occupations and community development, for increase of productive efficiency and raising of standard of living of one's own self, of one's own family and the country.

Integration. Integration of home-crafts and trades with school work is to be achieved in terms of close integration between the school and the community. The basic philosophy of the "Basic Education" offered for the country by Mahatma Gandhi is one of the fundamental phases of his "Constructive Programmes" for the social and economic advancement of the country (35).

Dignity of work. There is appreciation of honest labor with regard to

any kind of worthwhile work; emphasis on intellectual as well as practical work in education to train mind, body, as well as character; recognition of the values of "equality", with all kinds of work and professions considered equally valuable for society. Here mention may be made of India's acceptance of the great value placed on vocational education and the teaching of various practical arts in the American system of education at all levels. The Committee on Research and Publications of the American Vocational Association stated in 1954 that vocational education was "education designed to develop skills, abilities, understandings, attitudes, work habits, and appreciations encompassing knowledge and information needed by workers to enter and make progress in employment on a useful and productive basis. It is an integral part of the total educational program and contributes toward the development of good citizens by developing their physical, social, civic, cultural, and economic competencies." (27, p. 12)

Industrialization. Ancient India was famous for handicrafts. Handmade goods from India used to go far and wide. The Indian craftsman has been known since ancient days for excellence and superb skill in workmanship. Now the country is committed to industrialization in the modern sense of the term. Exploitation of natural resources of the country is a dire need. People have to be trained and oriented to the emerging industrial civilization. Education is to be used as an instrument to serve the techniques and principles of science and technology. The child is to understand the physical and social environment. The value of productive work is to be emphasized in the programs of schools so that a child could make its contribution with all its talents and skills to the cause of industrial development of the country. India is passing through various five-year plans for industrial development, to catch up with the industrial revolution which came to the Western countries long, long

ago and brought about tremendous changes in the course of a century or more. Elsewhere the industrial revolution ultimately branched off in two directions, one represented by the very high degree of technological development of the United States and the other by the Soviet Union. The latter, particularly, and very unfortunately, promoted the false values of "construction of humanity" and tended more toward the "destruction of humanity" ignoring the conscience of the world. But humanity hoped that "better counsel" would prevail on the minds of the belligerent nations completely lacking moral conscience, and that humanity would be saved from self-destruction.

Planning. The theory of planning for an overall national development is the major objective of the country. As the Government of India explains in its publication on planning, the planning commission had to reckon with many difficult problems like the big size of the country, the federal structure of the government, the backward nature of the country, a new social consciousness among the people, the urge to go forward at a rapid pace, and the limited nature of India's resources.

More production as well as better human beings became the goal. A plan for an integrated economic growth, in which the individual grows with his society and to achieve this result within the framework of a political democracy with the values of service, sacrifice, and co-operation, have been the fundamental values of the theme of planning in India.

This was the first attempt of its kind, amongst the developing nations of the day, with India's two five-year plans already completed. An attempt had been made to bring the whole of India, including the agricultural, industrial, social, and economic life, into an integrated framework of thinking. Though great importance was attached to industry, in the current context of things, greater emphasis was on agriculture and food as a basic foundation of

industry. Huge multi-purpose river valley projects were designed. Contracts were made with many of the Western higher educational institutions to train the Indian personnel in many related fields, one of which was the contract of Indian universities with certain American universities, including Kansas State University which has been training Indian personnel for several years under the International Co-operation Administration, in the fields of agriculture, animal husbandry, and extension education.

Western Orientation. The previous paragraphs explain the importance of the need of western orientation in the planning and development of India and the programs undertaken in that direction. Desire to learn and benefit from the experiences, knowledge and learning of the West, useful for India, is the spirit behind this movement. The influence of Western culture, values, and the wealth of ideas regarding modern science and technology, ideas of community living, national life, democracy and the host of other social and economic values have been shaping and fashioning the lives of the people in the Oriental countries including India to suit the modern scientific age. But the people of India traditionally are bent toward preserving the fundamentals of their own customs and manners, traditions and beliefs, along with what they learn from others, and thus enrich their own heritage. This value of reform and refinement out of western orientation has a tremendous significance for the guidance worker in a school situation who has to orient and re-orient the students to modern values and norms of society.

Production Orientation. In government documents like the reports of the Central Advisory Board of Education (the CABE), Government of India, production orientation is emphasized with a unique force. The government desires educational programs to be directed toward the supreme value of national development. Production attitude, its necessary skills and knowledge and production itself,

are emphasized as great values in educational planning.(25).

Technology. As has been explained, the government of India emphasizes in its reports, that the one important function of education in the country is to promote and foster technological and technical education as fast as possible to meet the needs of industry, agriculture, and business regarding the trained personnel. Use of machines, use of power where ever available in the schools, and use of locally available materials and tools, designing and improving these local implements, are some of the projects and problems that the schools are supposed to deal with in the course of training the pupils in technical and vocational schools and colleges.

Military Training. The government of India's policy after attainment of independence has been one of non-alignment between any of the blocks in the international scene, but always to scrupulously fight any aggression on human liberty and freedom anywhere on this earth. The nation is pledged to respect scrupulously other nation's sovereignty with no wish or desire or any designs on others' territories. At the same time the government is responsible for the protection of the country from foreign aggressions and has to maintain a regular military force and up-to-date in the modern scientific technological sense.

So the government emphasizes (25) that every youth of the country be ready to serve the nation in the military in any emergencies. The country has a second line of defense in its territorial armies or the auxiliary corp organized to train the youth of the country as well as the National Cadet Corps for the boys and girls of the school.

The values of military training are recognized in the building up of the discipline of the youth in the country as well in the utilization of the services in other national emergencies like famines, floods and any internal

disturbances needing help in restoration of law and order.

Internationalism. The value of the development of international outlook and understanding in the youth of India is recognized; and cross-cultural studies are introduced in the syllabuses of schools at all levels.

Recreation. Education is considered as a joyous adventure in terms of great recreational value. Though Indian society is traditional and conventional with separate schools for boys and girls, the recent trends have been to bring them together in schools with an emphasis on the values of the boy and girl relationship, brotherly and sisterly feeling. Schools are planned for both boys and girls to be together. The "basic schools" of India have been very prominent in this field of co-education.

Democratic-Socialistic Pattern of Society. The Central Advisory Board of Education in its 20th meeting report ranked highest the theme of training children as members of the community and development in them of habits of co-operation for the social good. It is recognized in the backward countries like India that the social problem is of greater significance than the problem of the individual, and men ought to take some sort of collective or associative action to deal with it; both co-operation and a little competition of healthy nature are indispensable in both the private and the public sectors.

The Indian Constitution in its preamble declares that India is a sovereign Democratic Republic, and democratic citizenship is of supreme value.

In a study made by the Institute of International Studies at Berkley, University of California, on Indian approaches to socialist society (14), a clear distinction is made between the socialist states in the world and Indian socialistic thoughts. The study says that the Indian socialistic thoughts are based on (1) democratic control; (2) equitable distribution of

national wealth - as opposed to personal wealth - through peaceful means; and
(3) establishment of a co-operative commonwealth.

Thus the aim of the socialistic pattern of society in India as Thirtha (36) explains has introduced a value dimension to the educational program of the government with the following sub-values:

1. Co-operation rather than competition.
2. Working for the common good preferred to working for the personal good.
3. Keeping the national needs before one's mind while planning education.
4. Value of equitable distribution of wealth and talents.
5. Value of the "purity of means" to bring about equitable distribution of wealth.
6. Value of industrialization without supplanting the rural values.

The above values may be considered to form the theme of the democratic socialistic pattern sought as an educational ideal in the principle and practice of guidance in the schools.

Respect to National Leaders. India has a unique privilege of being the first country in the world to attain independence from foreign rule through non-violence, without shedding a drop of blood, without the use of a weapon, except the weapon of one's own soul-force, described in terms of "satyagraha". This could never have been accomplished without the leadership of the great satyagris like Mahatma Gandhi and others, of different religions and sects like the Hindus, Moslems, and Christians, all under the same banner. The present generation cannot forget their service and sacrifice and inspiring leadership for the country at the time of the struggle for independence. Those who have been enjoying the fruits of independence today owe a great deal of gratitude and respect for these national leaders living as well as dead.

THE MODERN INDIAN EDUCATION MOVEMENT

Origin of the Present System of Education

It is necessary for a guidance worker to have a look at the background of the present system of education to understand on what lines the problem of organization and re-organization of the educational system has been envisaged by educationists during the last fifty years.

The report of the Secondary Education Commission of the Ministry of Education, Government of India (26) traces the origin of the present system of education to the beginning of the nineteenth century when the government of the day had surveys made of the then prevalent system of education to suit the needs of the times.

After the East India company accepted the responsibility for education of the Indians in 1813, progressive attempts were made by company officials, various missionaries as well as by a few eminent Indians to introduce the English system of education. Eventually this system of education gained great popularity and by the middle of the 19th century it had almost completely replaced the indigenous system of education.

The East India company conducted many experiments. They believed in the "downward filtration theory" and aimed to educate the richer and more amenable individuals of the country. Lord Mecauley's minutes regarding the educational policies of the future, Lord William Bentinck's government issued a communique wherein it was stated that the great object of the British government ought to be the promotion of European literature and science among the natives of India; and that all the funds appropriated for the purpose of education would be best employed on English education alone (26, p. 9).

Schools were established in 1835. They became very popular soon because of the great interest shown by the few Indian leaders like Raja Ram Mohan Roy and others. Later in 1844 came the proclamation of Lord Hardinge giving preference in public services to those receiving English education. Departments of public instruction were established in every state and the universities came into existence for higher learning in English. By 1900 almost all the institutions of higher learning adopted the English language as the medium of instruction and aimed at the spread of Western knowledge and science.

Gradually Secondary Boards of Education and the Central Advisory Board of Education (CABE) came into existence. In the 1944 meeting the CABE in its comprehensive report - Post-War Educational Development - popularly known as Sargeant Report, made the following recommendations (26):

1. Universal compulsory free education for all boys and girls between the ages of 6 and 14.
2. Varieties of courses to be provided in the upper classes designed to prepare the pupils for entry into industrial and commercial occupations as well as into universities.
3. The high school to be of two types - academic and technical.

Thus, the germs of the beginnings of the guidance movement could be found in these recommendations which a few years later took a definite shape and form.

Post-Independent Indian Educational Thoughts

The post independent Indian educational thoughts reflected Gandhian philosophy which was a spearhead of a silent non-violent revolution and also a harbinger of a more just social order. These educational ideas came to be known as "Nai Talim" or New Education.

Marjorie Sykes, an English lady, follower of Mahatma Gandhi all her life, wrote once in "Modern Review" (34) of India that the New Education of Mahatma Gandhi contained two main things:

1. That the principles which were proving their worth in education of school children, must and should be widened and applied to an educational program covering the whole of span of human life in all its aspects.
2. That this was bound up with a new conception of the way in which society should develop. It is seen as the means to the establishment of a new and more just social order within the framework of which a richer individual and community life is to be brought within the reach of every citizen.

As Thirtha (36) explains in his dissertation, the salient features of "New Education" as propounded by Mahatma Gandhi are:

1. A vocation is a necessary supplement to education.
2. Education can and ought to be self-supporting.
3. Culture of the heart or character-building is the main aim of education.
4. Literary training is not to be neglected.
5. The mother-tongue to be given a prominent place.
6. The true text-book for the pupils is the teacher himself.
7. Every student should be acquainted with the elements of his own religion as well as others' and should have a general knowledge of the different scriptures of India.
8. The teacher should be an eternal "object lesson" to the boys and girls under his care.
9. Inculcation of the ideal of non-violence in boys and girls is necessary.

Gandhian education put the emphasis on the child's nature. It emphasized drawing out of all his faculties through productive manual work as a process of education. In this scheme of education manual work becomes the basis of education along with the social and physical environments of the community. Emphasis is made, on concreteness and reality, an atmosphere of freedom and

self-discipline, training for citizenship through work, the concept of integrated learning, and finally, social reconstruction through education in the situation of a school.

Solanki (33), an experienced Gandhian educationist in India, explains how this "New Education" of Mahatma Gandhi had many characteristics of the modern education system and methods as developed by the great educational thinkers like Rousseau, Pestolozzi, Herbart, Froebel, and a host of others, down to John Dewey.

1. Recognition of the importance of the educated:

Each child is to be regarded as a personality with a uniqueness; its individual differences are to be recognized, respected, and attended to for the development of its personality through the educative process.

2. Emphasis on activity:

Education to have reference to reality, and theory and practice to be mutually combined and strengthened; activity to be the starting point of education.

3. The stress on co-operative activities and the community:

Trying to practice the dictum of Nunn, "Individuality develops only in a social atmosphere where it feeds on common interests and common activities."

4. Concentration of curriculum and integration of learning:

To make the process of learning of the child active, natural, methodical, interesting and fruitful; integration or concentration of the contents of the curriculum and correlation or integration of the process of learning in educational practice to be achieved.

5. Modification of the status, duties and privileges of the teacher:

New education makes the teacher a friend, philosopher and guide of children. The teacher, in modern educational practice no longer instructs, but guides, directs and encourages the pupil to explore the vast fields of experience and learning.

6. The place of manual activities in educational practice:

Individualists channeled this urge in the form of free self-activity as means of spontaneous and joyous manifestation of inner life as a process of education, while others with a sociological thinking in mind channeled it through purposeful and social experiences of life, and still others tried to channel it through manual activities in the form of vocational or industrial training.

The Gandhian education movement in India and its basic principles with its incorporation of many of the modern education philosophical principles paved the way for the guidance movement in Indian education. Guidance recognizes individual worth, individual differences, and helps to realize the fundamental objective of Gandhian education, namely, "education for life", "through life", and "throughout life".

Guidance Movement in Indian Education

The importance and the necessity of guidance in the Indian education system were recognized when the Secondary Education Reorganization Commission of India recommended in 1952 that guidance and counseling services be provided in secondary schools (26). Emphasizing the significance of guidance the commission says:

The provision of diversified courses of instruction imposes on teachers and school administrators the additional responsibility of giving proper guidance to pupils in their choices of courses and careers.

Guidance involves the difficult art of helping boys and girls to plan their own future wisely in the full light of all the factors that can be mastered about themselves and about the world in which they are to live and work. Naturally therefore, it is not the work of a few specialists, but rather service in which the entire school staff must co-operate under the guidance of some person with special knowledge and skill in this particular field. Guidance covers the whole gamut of youth problems and should be provided in appropriate form at all stages of education through the co-operative endeavor of understanding parents, teachers, headmasters, principals, and guidance officers.

Many states in India took the initiative and inspiration from the recommendation of the Commission and initiated guidance programs in the high schools.

Another working conference on Educational and Vocational Guidance in Multipurpose Schools met in the month of June 1956. The publication of the Government of India, Ministry of Education and Scientific Research, namely, "Educational and Vocational Guidance in the Multi-Purpose Schools" points out that this marked the beginning of the new era of reform in the field of secondary education, as well as the beginning of the growth of the guidance movement.

The same publication reports that the conference was attended by 14 headmasters of multi-purpose schools representing 13 state education departments, 15 guidance workers from seven state bureaus, representatives of the Directorate-General of Resettlement and Employment, the Director of Field Advisory Services in the All-India Secondary Education Conference, the General Secretary of the All-India Educational and Vocational Guidance Association, as well as a few foreign consultants who were C. Strom, Unesco Vocational Guidance Expert in the Ministry of Education, and S. O. Doos, ILO expert on Occupational Information in the Ministry of Labor, Government of India.

The publication (6) further reports that the discussions in this conference were directed towards pointing out guidance as a distinct school activity, though not always inseparable from formal instruction and examination; that guidance is indispensable if the secondary school in the senior classes is to be made more responsive to individual needs and ambitions in the real world; and secondly, that this was the first time that such participants namely, representatives of Multi-Purpose Schools Administration and All-India Secondary Education Council, of Guidance Bureaus and of Youth Employment Service of the

Ministry of Labor, had assembled and deliberated jointly on a problem of common concern to them.

Further, this conference (6) was reported to have deliberated upon and attempted to reach working conclusions on the problems of the three major groups as related to guidance.

1. Problems concerning the choice of school curricular subjects in multi-purpose schools, development of skills and interest in them and the analytic tools (psychological tests) that are an aid to the successful handling of these problems.
2. The problem of organization of the guidance services in the multi-purpose schools and training of the guidance personnel.
3. Problems faced by school administrations in the matter of selection of subjects constituting the diversified courses, administration relationships with the youth employment sections in the national employment service of the Ministry of Labor and the related problem of providing descriptive aids in the form of reading material for guidance and career placing functions, films and film-strips, posters and so on.

The Department of Extension Services, Teacher's College, Mysore, organized a career masters' course in the year 1959 for experienced secondary school teachers wishing to be career masters in their schools. Mention may be made of Dr. Leo Nussbaum, visiting Fulbright professor, University of Dubuque, Iowa, U. S. A. who accepted to be the director of the course.

As the publication, "The Career Masters' Course" of the Department of Extension Services, Teacher's College, Mysore (3) explains, during the course of training study was made on the following main units:

1. Need for guidance; guidance at different levels; objectives of guidance.
2. Organization of guidance services in the state.
3. Use of psychological tests in the guidance program.
4. Philosophy of comprehensive cumulative records.
5. Compilation of occupational information, classification of occupations and their relation to courses of study.

6. Collecting pupil data, sources and methods of obtaining them.
7. Guidance aids like field trips, career exhibitions, films and filmstrips, library service, and talks etc.
8. Interviewing and counseling.
9. Preparation of feasible plans applicable to local schools and follow-up work.
10. Evaluation.

Thus the guidance movement in India has grown from stage to stage, state to state, though gradual and slow in making progress. The source of inspiration and guidance no doubt was the United States, the home of the guidance movement from where many of the eminent professors and experts in the field of guidance were in India associating themselves with the initiation and organization of the guidance movement at various stages in various capacities. The country needs more and more guidance and help in ideas and actions from experts from the more advanced countries in this field in the training of personnel to man the teacher's-training colleges, guidance bureaus, and the schools, to incorporate newer and newer spirit and newer and newer techniques.

A study of the guidance movement in the United States is of great value and interest for all those interested in and connected with the guidance movement.

THE GUIDANCE MOVEMENT IN THE UNITED STATES

Modern Philosophical Movement in the West as a Background for the American Guidance Movement

Discussions about the different philosophical ideals and beliefs of India which governed the lives of the people and are still a powerful force

and influence in the social, moral and spiritual life of the country, as well as governing the national and international policies of the independent Indian government, were made in the previous sections of this report.

To understand the movement of "guidance" in the field of education, it may be worthwhile to review what the best thoughts and experiences of the recent age have been in the field of education in the realm of its philosophy, in the West.

Philosophy of education is the application of philosophy to the study of the problems of education. A teacher, in a school situation, meets a constant succession of problems and needs to answer the fundamental questions, like: What is he trying to accomplish? For what purpose were schools established? What is the child and what are the demands of the society so that the teacher can best guide his growth to realize the purposes of education and of society? A class-room teacher or a specialized teacher in guidance - guidance counseling is specialized teaching - whoever he is, needs to have the finest personality, the highest intelligence, the greatest knowledge.

Now, what philosophies governed the ends and ideals of various systems of education, evolved through this modern age, with characteristically different conceptions, prevalent in the West?

Those who emphasized the role of sense experience in obtaining knowledge, called "empiricists", were a group of philosopher-teachers known as Sophists, who also believed that man knows nothing but his own sensations and that what he feels, perceives and experiences is the only way to knowledge. There is no truth beyond individual notions; man is the measure of all things (17).

Plato being a rationalist stressed the role of reason in obtaining knowledge. Aristotle followed a middle path between empiricism and rationalism. He emphasized both sense-experience and reason, a combination of which resulted

in concepts, principles, and knowledge.

John Locke, an English thinker, explained that all knowledge is founded in experience and from that it ultimately derives itself. Kant made an integration of all these ideas and theories, and observed that "all our knowledge starts with the senses, proceeds from thence to understanding, and ends with reason, beyond which there is no higher faculty in us for bringing about the highest unity of thought" (17, p. 218).

After the sources of knowledge is investigated theories regarding the relation of knowledge to the Reality comes to the forefront. It is interesting to see how different theories shaped different ideals and objectives of education.

Idealism. Idealism is the principal point of view, the fundamental proposition of which is that mental or spiritual is more real or more important than material. For idealists human personality is of supreme value and man's spiritual nature is the very essence of his being. Idealism in education has contributed more to the aims and objectives than to its methods. As Ross explains (31, p. 115) the aim of education according to idealism is "the exaltation of personality or self-realization, making the actual or real the highest personality of the self; the aim is to enable each one to become his highest, truest self." The idealists emphasized things like culture, art, morality and religion to have the central place in education. Education would have to adopt such methods and processes as to make an individual's life more "universal" without his individuality and freedom being lost.

The late H. H. Horne of New York University, a prominent philosophical idealist, said, "in the light of the total philosophy of idealism, we conclude that the objective of living and learning is to develop the natural man into the ideal man" (31, p. 139). In the same idealistic spirit guidance in

a school aims at the ideal of self-realization involving maximum fulfillment of his capacities in all desirable directions.

Naturalism. Recent educational theories have come from naturalism which is an offshoot of realism in human thoughts. There have been many phases of naturalism as philosophy and the educational trends originating from these have also been varied. The conception of naturalism in education is child-centeredness. Education finds its purpose, its process and its means wholly within the child's life and the child experience under naturalism.

This modern movement in the field of education dates back to 17th century when John Amos Comenius emphasized upon the usefulness and practicalness of education in the preparation of a child for life. John Locke emphasized enriching the student's mind and raising and refining his standards of thinking and reasoning. Jean Jacques Rousseau explained that the individual did not exist for the state; institutions were made for the man and not man for the institutions; education is directed towards the needs of the pupils. Pestolozzi laid the foundations for the modern secular school, substituted interest on the part of the pupil; emphasized the natural, symmetrical, and harmonious development of all the faculties of the child as the aim of education. Friedrich Froebel carried the thinking of Pestolozzi further as regards the use of the child's world as a source of teaching material. He emphasized the desirability of the child being led to develop himself through self-activity, an idea that has a great significance for the guidance activities in schools. Herbert Spencer, the English educational philosopher, set up aims and principles of education in terms of an analysis of human life. He thought education is actually a reflection of the society of which it is a part, and that the schools should be altered in some way by the new and growing forces; science and industry might reasonably have earnest

attention from the schoolmean. He said, "for all purposes of discipline - intellectual, moral, religious - the indispensable key, once again, is science. This is the verdict of all counts" (17, p. 239).

The 20th century marks the era of the application of the ideas, philosophies, principles, and practices of education as evolved through different schools of thought. It was the age of free, compulsory, and universal education, with the teacher to deal with a large number of students of most different abilities and backgrounds, as well as for the teacher to relate his programmed goals more closely to the complexity of modern adult life. It was the age of rapid growth of modern vocations with all its specialities requiring a scientific insight into the process of production, distribution, and consumption. It was the age of refined understanding of the psychological problems of the child. Sciences were applied to education. Thus, finally, new education needed not only psychology but also philosophy which could interpret the different trends on modern life and relate them to the problems of education.

In the United States it was the so called school of "pragmatism" which expressed the new spirit most impressively. It is called "the first original American philosophy", though, of course, trends of thoughts similar to this philosophy had existed since the days of the Greek Sophists and were but revived in modern form.

Pragmatism. The foremost representative of American pragmatists were William James and John Dewey, of whom the latter had more invlucence on modern education in this and other countries than any other American thinker.

Guidance philosophy takes its roots from Dewey's philosophy of pragmatism. The psychological and the scientific movements in education gave rise to this doctrine. The new educationists of American donned the philosophy

of pragmatism and organized the Progressive Education Association which rapidly spread throughout the United States and beyond.

Pragmatism denies any doctrine of fixed eternal values, and maintains that man creates his own values in the course of activity and resultant experience. The guidance worker in the spirit of this philosophy would put the pupils into a position that would help him to develop values for himself. As Ross explains (31, p. 137),

Pragmatism regards the child as a potential creator of values in a given environment. Pragmatism in education aligns itself with naturalism in starting with the child as he is; but perhaps more consciously and deliberately than naturalism, it seeks to modify the original nature of the child by providing him with a helpful type of experience, particularly that of a social character, in which he has direct participation; it is the child's nature to experiment with life, and he is encouraged to do this, to contrive new responses and to deal with new situations.

This has a great significance for guidance work in schools. As Ulich (38) observes according to Dewey, education is a process performed "of the pupils, by the pupils, and for the pupils" - to modify an august phrase of Lincoln's.

After following the path of educational thought through more than two thousand years, Ulich poses questions as to where we stand, what our present problems are, what tasks we will have to face in the future. These questions are really of great significance for a guidance worker in a school, who is entrusted with the responsibility of guiding the pupils through and throughout their lives, in a framework of an educational system which transmits the wisdom from one generation to another and help youth take its place in the great workshop of history.

Ulich tries to prove that the future of education will depend on its capacity to bring about two closely interrelated synthesis, the one being that of science and our spiritual tradition and the other that of the demands of the state and the individual conscience of man (38). He says:

Man is not the "homo economicus" who can be explained and satisfied exclusively with respect to his material needs; nor is he the "homo politicus" dependent on nothing but the external organization of his society; nor is he the "homo sapiens" hearing and obeying the voice of reason; nor is he the "homo contemplativus" whose delight is to feel the nearness of God and reflect upon "first principles"; nor is he the "homo practicus" who enjoys himself only in business and adventure. He is all these together.

He wishes to have his bread and some security; he wishes to be a decent citizen in a decent state; he wishes to think and argue; he needs faith in a deeper meaning of life; he needs time for withdrawal from the hustle and bustle, lest he lose the inner peace and strength which comes from perspective; yet he also wishes to breathe from time to time the exciting air of action; he organizes life and values accordingly. (38, p. 345)

The above thought underlies a conception of a new and total understanding of man, a combination of feeling and thinking with life and action. Guidance tries to discover everywhere the need for a new and total conception of man.

With this philosophical background the growth and development of the guidance movement in the United States had great significance in the field of education for the whole world in establishing, nourishing, and nurturing the ideals of human freedom to think and to act with recognition of human worth and dignity.

Growth and Development of Guidance Philosophy in the United States

As an organized effort to aid youth guidance may be dated back to Frank Parsons and his establishment of the Vocational Guidance Bureau in Boston during the year 1908. Now guidance services have been recognized as an integral part of the modern educational system which are viewed as facilitating the adjustment of the individual so that he may approach the daily task of living at his optimal best, psychologically, sociologically, and

physiologically.

Frank Parsons' conception of guidance as vocational guidance has three important broad aspects of his philosophy (19):

1. Clear understanding of self - to know one's aptitudes, abilities, interests, ambitions, resources, limitations and their causes.
2. Knowledge of the world of work - to know the requirements and conditions of success, advantages and disadvantages, compensation, opportunities and prospects in different lines of work.
3. Counseling which is true reasoning on the relations of these two groups of facts.

Parsons emphasized the vocational aspects of guidance, remedying the conditions in which young men and women choose their vocations with due regard to adaptability, with adequate preparation, with definite aims and plans to insure efficiency, enthusiasm, love of work, high economic values, which are foundations of success and happiness in life and work.

What began as vocational guidance at the time of Frank Parsons has assumed the role of a "developmental guidance" involving all aspects of the life of a student in a school situation such as educational, vocational, emotional, personal and social relationships.

Different Schools of Thought in Guidance. There has been a constant search for the newer and newer thoughts as the society, its values and ideals are changing from time to time, from stage to stage towards higher and higher progress; each victory and triumph being a means for further progress and advancement in the course of human evolution, and man's civilization. Different paths have been followed for progress; different ways found to resolve human problems; different view-points held regarding the issues that confront human mind and thoughts. Guidance as a concept and practice as well involves pretty difficult and often apparently insoluble philosophical

problems and dilemmas; but many thinkers in guidance have tried to resolve the issues of guidance with various view-points for achieving the same goal.

The view-point of guidance thinkers like Mathewson (16) is oriented to a democratic set of values in which the individual is the most important desideratum. Mathewson presents an integrated point of view "that looks before and after". He speaks of the individual and the social needs of guidance, basic areas of process of guidance, and the psychological and philosophical foundations of guidance. He explains (16) that as a result of great advances in the scope and range of education in the past few decades, education has assumed responsibilities for fostering personal and social development as well as academic knowledge and skill. He points out that the needs of community life, family life, needs of American democratic culture, of American economy, of national service as well as the needs of educators themselves for feelings and powers of mature adequacy in times of great stress demand the highest professional service which the educators are capable of.

Strengthening the view-point of Mathewson it may be necessary to mention right here the seven cardinal principles well stated by the Educational Policies Commission of the National Educational Association, as the needs of society, to form a basis for the broad general educational program of the United States (5). They are:

1. Health.
2. Command of the fundamental processes of living.
3. Worthy home membership.
4. Vocation.
5. Civic education for citizenship.
6. Worthy use of leisure.
7. Ethical character.

8. World understanding.

Coming back to Mathewson, he speaks of the three great strategies in American schools which are necessarily adopted for the possible fulfillment of the above objectives of education (16).

1. Strategy of guidance through class-room; every teacher playing one's allotted role in guidance.
2. Guidance through supplementary or specialized services.
3. Strategy of guidance as a comprehensive process through the whole curriculum involving all educational, personal, pupils, parents, and community resources.

Individual needs are the primary focus of all professional practice in guidance and the processes are undertaken like appraisal, adjustment, orientation, development, to meet individual needs but also serve social ends. The guidance worker attempts pragmatically to aid the individual to reconcile his needs and those of society by means of realistic portrayal of facts, re-direction of perspectives, by collaboration with home, by orientation to the values of the community and culture, and personal involvement in social action. He attempts to study the fundamental questions as to the nature of human nature in terms of the individual self, the relationship of the individual and society, and the kind of society in which the individual development and adjustment have to proceed, underlying as foundations of education and guidance.

Carl Rogers of the University of Wisconsin, advocates the "non-directive point of view" in guidance. He calls it client-centered. He believes that man is basically good. Man has the potential and drive for healthy adjustment automatically once the obstacles are removed. His philosophy relies heavily on individual drive toward growth, health, and adjustment which emerges to the front once he is freed during the process of counseling and by

which he ideally grows in the desirable direction of health, integration, and stability.

Rogers believes that complete control and manipulation of human behavior is possible in this advanced psychological age. He speaks of the use of the knowledge of behavioral sciences to produce a society where man is in the process of becoming; where knowledge is used to let the human race become a more intelligent participant in its evolution (29, p. 442). Knowledge can be used to enslave people, depersonalize them, controlling them by means so carefully selected that they will never be aware of their loss of personhood; or we can choose to utilize our scientific knowledge to make men necessarily happy, well-behaved, productive; it can be used to develop creativity and to facilitate each person in his self-directed process of becoming. This idea of Rogers has impact on a guidance workers' personal philosophy and in the process of counseling.

Rogers' non-directive method of counseling shifts the center of attention from vocational and educational to personal problems. Every problem of the individual is treated in terms of personality conflict and in any counseling interview, as he emphasizes in his writings, attitudes and feelings of the client are of greatest importance.

The democratic way of counseling is another aspect inherent in Rogers' philosophy (28). In non-directive counseling the client's participation is voluntary and self-initiated. The counseling atmosphere is built upon respect for the person, tolerance and acceptance of differences, faith in the ability of the person to accept responsibility for his own conduct, and freedom fully insured for growth toward maturity.

Williamson, another prominent thinker in the field of guidance strongly believes in a method of counseling commonly called "directive" in contrast to

Rogers' "non-directive" method. This is a "counselor-centered" process. He believes the counselor does not hesitate to suggest, inform, contribute, participate, help, and even advise pupils in their attempts to understand themselves and the demands made upon them by the world around them (39). He draws fundamental purposes of counseling according to his approach as follows:

1. To teach the pupil a method of honest self-appraisal on the basis of which he can make choices concerning how he will live.
2. To teach him to weigh the probable outcome of choices as a preliminary to making the choice.
3. To learn the meaning of the democratic privilege to make one's own choice of values, and the concomitant responsibility to accept and abide by the results of that choice.

Williamson believes that the teaching of values is the function of counseling, but not to the extent of imposition of a set of values upon a student and of thus depriving him of his right to responsibility for self-determination. He explains (40) that counseling cannot be independent of values; especially in an educational institution, counseling is value-oriented and not open-ended, both regarding the goals sought through aspirations and strivings of both counselor and student within their counseling relationships.

In an overall picture, however, whether counseling is directive or non-directive, client-centered or counselor-centered, a counselor has a great responsibility not to neglect any of the advantages of both points of view, and to be careful and mindful of the disadvantages of both the one or the other method. Hence an "eclectic" method is advocated in which a counselor would make a combination of both the "directive" and "non-directive" approaches as the situation demands in the best judgment of the counselor, keeping in view the development of an individual as a whole.

With these different approaches guidance is aimed at both the individual as well as the group of individuals in a school setting. The individual guidance service, counseling, is supplemented through the realm of group guidance.

Group Guidance. Group procedures are an integral and essential part of the guidance program and serve purposes which cannot be achieved as well through counseling alone. Functions of group guidance are related to all areas of human life, such as the areas of school adjustment, vocational planning and adjustment, health and personal development, life values, philosophy and religion, interpersonal relationships in home and family, social, recreational and civic life. It has been recognized through counseling experience, that many human problems of adjustment and planning are common and recurring, which need guided study and learning. Some of the opportunities for the above can be provided most effectively and economically through group activities.

Peters and Farwell (21) explained that we must employ group procedures in our guidance activity if for no other reason than that the human being is a social creature and his maturing - adjusting - learning process is under the constant influence of all kinds of groups.

Super (8) in his article on "Group Techniques in Guidance Program", while assessing its contribution to and place in total guidance services classified the group guidance procedures into orientation activities and therapeutic activities.

The orientation activities may be the factual disseminating of information needed by the pupils or it may be the attitudinal design to inculcate or develop attitudes facilitating self-orientation following both discussion and activity methods.

Super further explained that group therapeutic or counseling procedures

have been developed as a means of meeting needs which could not be met by group orientation methods and might better be provided in a mental clinic rather than in a school. These group therapeutic procedures help one becoming better aware of one's problem in the context of comparison and contrast in a group; feeling of mutual support, clarification of feeling as well as development of insight, whether as the result of reflection or its interpretation, and a feeling of ability to face life problems which comes from an understanding, sympathy and attitude shown by others in the group.

In American schools the most popular agency of group guidance is the "Home Room". The class room is also equally responsible for group guidance. The class room instruction deals with the specific subject matter learning and the group guidance deals with personal learnings fostering student responsibility, participation and independence.

The Program of Guidance Services

In the few beginning sections of this report a search for a comprehensive view of the Indian philosophy as a background for the guidance program in India and a history of the philosophy of the education movement as background for the guidance movement in the United States were attempted. Now the program of guidance services in the American schools will be reviewed.

Five basic guidance services have been developed in the American schools which are individual analysis, orientation and information, counseling, placement, and follow-up.

Individual Analysis. Baker (1) lists the possible areas of information needed for helping individual analysis as follows:

1. Personal and family data: Economic, social, and cultural

conditions of home, occupational and educational backgrounds of the family, and the location of home in the community.

2. **Achievements:** Past academic achievements through records of school life and class work which need not be merely in terms of marks and credits but with more emphasis placed on the assessment of the ability, knowledge, and proficiency of the pupil made through the use of objective measurement techniques and devices. A comprehensive testing program in all the subjects at the end of the school year as a measure of achievement and growth in different fields of study also supplement the school history. Information about out-of-school achievements of the pupils is secured by questionnaires and personal interviews regarding their experiences in the family, camps, clubs, church activities, and their associations with clubs.
3. **Special abilities and aptitudes:** Apart from academic achievements the individual pupil exhibits different aptitudes and innate abilities. Tests, and rating procedure are found to be more reliable than just opinion and they have become the standard procedures in American schools in the appraisal of aptitudes and abilities.
4. **Health and physical status:** Information about mental or physical health is obtained through questionnaires, interviews with the pupils, and tests and records of examinations by the home or school physician. A cumulative folder or file is maintained in all schools for each pupil with a brief summary of health and physical characteristics including a detailed record of periodical physical examinations, history of diseases and so forth.
5. **Interests and hobbies:** Whatever information the teacher has gathered and recorded by way of observation regarding the pupil's educational, vocational, and personal interests and hobbies indicated both within the school and outside the school as well as the scores made by the pupil on the standardized interest questionnaires have been of great help for the counselor for the interpretation of data in terms of trends as well as changing patterns of the pupils. Most of the American schools administer an interest inventory such as the Kuder Preference Record or the Strong Vocational Interest Blank for seniors who may be college bound. Information regarding the student's attitudes in fields such as art, literature, mechanical skills, and so on is of help and significance for the pupil's educational and vocational guidance.
6. **Social and emotional development and adjustment:** Regarding social and emotional development and adjustment of the pupil an extensively used list of personal characteristics in American schools is the "Description of Behavior" section of the American Council on Education Cumulative Record Form.

Personality tests and anecdotal records are said to be of great use for the guidance worker.

7. Plans for future: The last area of guidance information is plans for the future which would include educational and vocational plans as indicated by pupils, parents, and guidance worker. Interviews and questionnaires are the means of obtaining such information.

Case Study. The case study as a scientific method of studying pupils has assumed an important place in educational procedures. As Traxler (34) explains a case study is a detailed study of an individual conducted for the purpose of bringing about better adjustment of the person who is the subject of investigation. Procedures for case study are study of the school records, interviewing people known to, related to, and connected with the pupil, and interviewing the pupil himself. After collection of data the case is written up and a tentative diagnosis and plan of treatment are formulated. The class room teacher plays an important role in the preparation of case studies. An accumulation of case studies may constitute a contribution to guidance procedures at all levels of the school.

Orientation and Information. The service which is given to pupils to help them adjust to the new school and to new school situations is called orientation. It is now recognized as an important service and definite provisions are made for orientation of new students in American schools. This is considered as service for all, for all the time during the course of the school, and in a wide variety of areas and situations of the school (9).

Visits by students to their future schools, visits by persons from the future schools, pupil handbooks, small group meetings, and parent meetings are some of the devices and activities of the orientation service.

One of the most important services of guidance programs is the provision of experiences and activities which help them acquire information they need

for making or implementing their choices. Many American schools organize courses in vocations or career planning as group instructional activities sponsored by the guidance program. All the subjects offered and taught at the secondary level have some guidance significance and the subject-teachers teach their subjects pointing out the relationship and the usefulness of each particular subject to the world of work. There are certain exploratory courses like general shop, general science, and general business that are offered in which guidance implications are made obvious to the pupils, which help give the pupil a preview of the actual work performed on the job.

Another provision which has much to offer in the guidance information area, prevalent in many American schools, is "co-operative education" under which the pupil attends school part-time in the mornings where he takes the related occupational courses, as well as regular academic courses, and in the afternoons during his laboratory periods he works on the job at a designated training agency.

Extra-curricular activities under club organizations and activities assume importance in the American schools by giving pupils opportunities to learn and practice social skills, acquire attitudes based upon meaningful experiences, and to assimilate a wide variety of guidance information.

Froehlich (9) mentions many additional techniques and practices of guidance information widely used in the schools in the United States, such as field trips, debates, visual aids, radio and television programs, panel discussions, guide books (career books, scrap books, work books), interviews with possible employers, occupational study-leaflets, career workshops, career and college conferences, socio-drama and so forth. In the United States one of the main sources of occupational information is the "Dictionary of Occupational Titles" prepared by the U. S. Department of Employment Service,

commonly known as the D. O. T. This has four volumes, dealing with definitions of titles, occupational classification, and an Industrial Index.

Counseling. Counseling is a part of the whole guidance program. Baker

(1) explained that:

Counseling is that guidance service in which a qualified person, usually older, more experienced, and professionally prepared, helps a person with a problem of choice or adjustment to recognize and analyze his problem and develop a course of action, through use of the personal interview. It is the heart of the guidance program and draws from and contributes to the other guidance services, particularly individual analysis, orientation and information, placement, and follow-up. Counseling is a learning experience in which the counselee becomes increasingly adequate in seeing and meeting his problems and emphasizes an increased insight into, understanding and acceptance of himself and his environment.

Counseling is also explained as a person to person helping relationship in which the intent is to promote the growth, development, maturity, and improved functioning of the individual's life. Froehlich and many others in the field of guidance recommend a combination approach - eclectic - for counseling in educational settings. Pupils present a wide range of problems with diversified abilities. The counselor may have to view both the pupil as well as his problems with reference to their context and try to approach the task with all flexibilities, not adhering to any fixed set of principles. He may have to vary the techniques according to the indications and the contradictions for their helpfulness in ameliorating the counselee's problems.

Placement. Service of placement in essence is helping students make use of their opportunities either within the school or out-of-school. This service is the actual culmination of studying the pupil, providing orientation and information and counseling in the guidance program, which precede placement. The placement service may relate to finding a job, placing in a particular course of studies, or in a particular activity of the school, the counselor helps carry out the decisions of the pupils, in the world of work

or in the actual life of the individual.

Follow-up. The teachers and the counselor carry on incidental follow-up of pupils as a part of their normal activity in the school by means of interviews to note the effect of counseling to further assist the pupils with their adjustments or progress with regard to their special learning problems.

Follow-up work of those who graduate and leave the school as well as of those who drop out of school has been important in the American schools to help them with their vocational or educational or social adjustment in the world of work. Follow-up work helps by furnishing data for the evaluation of the guidance program in the school and revision of the school curriculum, as well as helps social agencies deal with problems more intelligently and effectively.

Thus the guidance services in the American schools have attained a very significant position today as a part of the overall pupil personnel program which is designed to help pupils meet their needs. This is one of the greatest contributions of American education to the educational programs of the world.

SUMMARY AND CONCLUSIONS

This report has dealt primarily with the philosophical background of India as it has molded the life of the people through centuries, keeping the thinking and actions and the culture of the people distinct from that of other lands and preserving diversity as well as the unity of the country. History reveals the important role that India has played during ancient days in spreading the gospel of truth and love of humanity throughout the world. It has been written that even the Greek philosophers might have been

influenced by the teachings of Indian philosophy; many of the ideas contained in the Hindu scriptures such as Upanishads might have been incorporated by philosophers like Plato in the West. The Hindu scripture like the Vedas, Upanishads, Bhagawadgita (which Mahatma Gandhi called "Sermon of the Mount"), and the epics such as Ramayana and Mahabharata have fashioned the minds and hearts of the people as well as customs and manners which are unique in their own way.

The thoughts and the ideals of Hindus survived the onslaughts of foreign invasions; but a constant process of assimilation, accommodation, and incorporation of the essence of other religions from other countries has taken place during the course of India's history of growth and development. Religions like Islam and Christianity have taken roots in India and have flourished side by side with Hinduism, Buddhism, and Jainism with unfettered freedom. As a matter of fact Christianity is said to have entered India through Saint Thomas even before it spread far and wide in Europe. This has been the traditional attitude of India to all religions, to all thoughts and ideals of different cultures, an attitude of catholicity resting on the idea that there can be different ways of seeking God and working at human happiness.

There is movement in India, today, for the achievement of national integration, for the achievement of unity in diversity. National leaders like Jawaharlal Nehru have been tirelessly working at that end with all the means at their command. They have been emphasizing that education is the only means of attaining this prime objective of new India. They sight the example of a country like the United States which faced the same problem of carving a strong nation out of regions with settlers from different nationalities, speaking different languages, with different customs and manners and with so much of diversity in the last century, but which has achieved today an

integrated, powerful, and democratic nationhood with scientific knowledge, modern culture, and economic wealth, which she has shared with other countries and other peoples of the world. This amazing power and spirit could develop in her people only by means of the education the country developed which made her men and women intelligent, hard working, and capable in giving one's own best for the country and for others, as well as an education which has made them self-disciplined within freedom, a great human attainment.

The course of development of educational institutions, their ideals and objectives as set forth from time to time, their methods and practices improved and perfected in teaching as well as in learning are a great contributing source of material for a teacher coming from outside to the United States for his equipment and training. Guidance is one of such fields in which a teacher from a country like India finds a wealth of ideas and values to take home from the United States.

Education in India, with its expansion, is assuming a new garb permeating all classes of people, with an expanded curriculum to cater to the varied abilities and interests of the pupils as well as to contribute to the needs of the nation. Educational institutions are expected to play the key role in the shaping of the new country by training the "future hopes" of the country.

Amongst many of the measures taken by the governments of the 16 states of India, as well as the Center, in equipping the schools for this task, the introduction of the guidance services in schools has been of great importance. Though a beginning has been made, a lot more needs to be done. The conception of "Pupil Personnel Services", their form and organization, which are no doubt new ideas for many in India, have to be well discerned by the authorities. Such services are very important to the welfare and development of children in India's schools, the future citizens of a rapidly developing, modern, and

democratic India.

Guidance needs to be for life, through life, and throughout life for all in the Indian schools.

ACKNOWLEDGMENT

The writer wishes to express his sincere appreciation and thank his major advisor, Dr. H. Leigh Baker, Professor of Education and Consultant in Guidance Services, Kansas State University, for his guidance and patient and understanding assistance in the completion of this report.

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APPENDIX

Table 1. The progress of pre-primary education in India.¹

Year	Number of schools	Number of students	Number of teachers	Direct expend- iture in crores ²
1950-51	303	21,640	886	11.98
1955-57	630	45,828	1,880	24.99
1956-57	769	54,017	2,131	28.87
1957-58	921	59,924	2,423	32.41

¹India 1960, p. 114.²Grore is ten million rupees.

Table 2. The progress of basic education - junior and senior - in India.¹

Year	: Number of schools :			: Number of students :			: Number of teachers :			: Expenditure :		
	: Junior :	: Senior :	: Basic :	: Junior :	: Senior :	: Basic :	: Junior :	: Senior :	: Basic :	: Junior :	: Senior :	: Basic :
1950-51	33,379	351		2,848,240	66,482		74,756	2,563		3.94	0.21	
1955-56	42,071	4,842		3,730,439	1,329,748		111,347	39,672		8.11	4.06	
1956-57	46,881	4,842		4,127,519	1,730,786		119,366	52,552		9.11	5.09	
1957-58	52,029	7,819		4,812,981	1,974,067		119,819	55,800		10.85	6.26	

¹ India 1960, p. 116.

Table 3. The progress of primary education in India.¹

Year	Number of schools	Number of students	Number of teachers	Direct expend- iture
1950-51	209,671	18,293,967	537,918	36.49
1955-56	278,135	22,919,734	691,249	53.73
1956-57	287,298	23,922,567	710,139	58.48
1957-58	298,339	25,216,971	731,575	66.52

¹India 1960, p. 115.

Table 4. The progress of secondary education in India.¹

Year	Number of schools	Number of students	Number of teachers	Direct expendi- ture
1950-51	20,884	5,232,009	212,000	30.74
1955-56	32,568	8,526,509	228,333	53.02
1956-57	36,291	9,579,164	372,180	58.73
1957-58	39,134	10,248,500	396,951	66.12

¹India 1960, p. 115.

Table 5. The progress of vocational and technical school education in India.¹

Year	: : Number : of : Institutions	: : Number : of : Students	: : Number : of : Teachers	: : Direct : Expend- : iture
1950-51	2,339	187,194	11,598	3.69
1955-56	3,074	262,465	16,597	5.45
1956-57	3,022	271,644	17,497	5.80
1957-58	3,213	287,788	19,025	7.00

¹India 1960.

A PHILOSOPHICAL BACKGROUND FOR THE GUIDANCE
MOVEMENT IN INDIA

by

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B. A., Mysore University, India, 1950
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AN ABSTRACT OF A MASTER'S REPORT

submitted in partial fulfillment of the
requirements for the degree

MASTER OF SCIENCE

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Manhattan, Kansas

1962

Modern education programs, with schools of diversified curriculums to meet the needs of diverse abilities and interests of individual students as well as to meet the diverse needs of the nation, involve the necessity for guidance services in schools to help students attain self-understanding and vocational, educational, and social adjustment in school as well as out of school.

A review of the philosophical background of India, the modern Indian values, and the development and growth of the guidance movement in the United States is presented as a background for a discussion of a guidance philosophy for India.

India is a land of many religions and philosophies. Spiritual life predominated; individual perfection and attainment of salvation were stressed. The Indian ancient scriptures enunciated fundamental goals of life for humanity as well as the means of attaining them. They designed a code of law as well for the regulation of the spiritual and social life of the people.

Man's inward realization in his daily living, reinforced by custom and discipline, formed the chief value in life. But due to the impulse of change, values, and mores, traditions and customs gradually changed according to the spirit of the age (Yugadharma). Tolerance of belief of every variety was acknowledged and encouraged in the modern Indian value systems.

Some of the modern educational values such as nationalism, democratic planning, industrialization and technology, integration of learning and doing, and internationalism have been found to be of great significance for the guidance movement in schools.

The English, a century and a half ago, started the modern Indian education movement with the introduction of schools, colleges, and university systems with English as the medium of instruction, including modern subjects

like science and mathematics in schools.

The modern education movement in India gradually paved the way for the guidance movement with the institution of the Secondary Education Reorganization Commission by the Government of India in 1952, which strongly recommended introduction of guidance services in schools to make modern education fruitful and meaningful for the individual as well as the nation. The Gandhian Basic Education programs provided a basis for the guidance services in schools.

The United States is the "home" of the guidance movement. The modern philosophical movement in the field of education in the west developed philosophical conceptions such as idealism, naturalism, and primarily theories of pragmatism and of progressive American educational thinkers provided a basis for the guidance philosophy and practice within the framework of its own varied approaches and techniques.

The main program of guidance services as developed in the schools of United States involves individual analysis, orientation and information, counseling, placement, and follow-up.

The report mainly dealt with a review of Indian philosophy and its values as well as the modern educational values as a sound basis to help determine guidance philosophy. A review was also made of the guidance movement in the United States to incorporate into the Indian guidance movement the real spirit and form of guidance.

It is proposed that "guidance" in the schools of India would serve the cause of democracy - human freedom in the context of human worth and dignity and general welfare, in harmony with India's cultural values developed through the ages and modified by the influences of modern scientific, industrial, political, and educational developments.